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EDITED AND PUBLISHED BY JOSHUA T. RUSSELL.

FOR THE CHRISTIAN MESSENGER.

MR. EDITOR,—If the following Essay on the character of the thief upon the cross meets your views, you will give it a place in the Christian Messenger.

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LUKE XXIII. 42 and 43.—*And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, verily I say unto thee, to-day shalt thou be with me in Paradise.*

IS it not probable that this man might be the son of some pious Jew, whose tender parent had affectionately pleaded with him, told him of his conduct and had wept over him, but all in vain? If so, he must have felt many a struggle with conscience before he could arrive at such a pitch of wickedness as to venture upon such an atrocious offence. Ah, little did he think, when he last shut his father's door, his end was so near. Little did he think, when he last shut his ears to his father's counsel, the cross was so near: but having dropped a tear or two over departed conscience, he ventures upon that sin that cost him his life. Had we visited this man in the morning, we should have found him in a state of nature, immured within the walls of a prison: at noon, in a state of grace, upon the cross; and at night, we should have found him in glory. The grace of God in general runs on like a smooth gliding stream, but now and then, like an overflowing torrent, steps aside, and at one blow rescues a sinner from everlasting misery. Such an one our text describes. Here we behold the Redeemer, in the pangs of dissolving nature, triumph over all the powers of darkness, and proclaim his Godhead to an astonished multitude.

This passage calls our attention to two particulars: 1st. the dying thief's request; 2d. the dying Saviour's gracious answer.

The prayer of this man was for mercy. A dying hour is an honest hour. Perhaps it was the first time he had ever put up such a petition. Sunk in vice and folly, he pursued death in the error of his ways without giving himself time to reflect: but this was a time of extremity. He looked around him, but there was no helper: he looked within, but all was darkness and horror: conscience upbraided him and left him without a fragment of hope. In this awful, this critical moment, he is led to contemplate the character of Jesus, and, before a scoffing multitude, raises his languid eyes, and by faith cries, "Lord, remember me when thou comest into thy

kingdom. This man's faith will appear to be genuine if we consider,—

1. His confession of his guilt. "We suffer justly:" He vindicates God in his punishment and takes the guilt to himself—so David, psalm 51. 3 & 4—man sins of himself, he sins voluntarily.

2. His reverence of God. "Dost not thou fear God?" says he to his scoffing companion. What! dying despising and rejecting the Saviour? Oh, miserable man, whither wilt thou fly? help can come from no other quarter.

3. His deep humility. Remember me, a poor miserable outcast: I ask for mercy: mercy is all my plea. Merit, says he, let that be written upon the door of hell; but on that of heaven, the free gift. True humility ever lays its possessor in the dust, while it ascribes all its hope to the riches of divine grace.

4. His remarkable faith. "This is the victory," says an apostle, "that overcomes the world, even our faith." Here it is exemplified in liveliest colours. View the Lord of life and glory expiring on a cross, loaded with calumny, suffering as a blasphemer of God, challenged by his enemies to prove his mission by coming down from the cross, and he himself uttering the dolorous cry, "my God, my God, why hast thou forsaken me?" All this was calculated to damp his ardour and sap his confidence; but faith in the word of God and the atonement of Jesus, knows no obstacle. He dares to proclaim himself a believer in Jesus, and commits his departing spirit into his hands. So did Stephen, Acts vii. 59. My fellow mortal! what know ye of this faith: (see 11 ch. Heb.) it will smooth the rugged path of life; will put a lamp into your hands that will light your passage through the dreary vale of death, and land your triumphant spirit on Canaan's peaceful shore.

(To be continued.)

*Copy of a letter from a lady in Ohio, to the Rev. Dr. James Inglis, of this city, dated*

*Ludlow Station, Mill Creek, near Cincinnati, April 24, 1817.*

MY DEAR SIR.—It is with much pleasure, I inform you of the commencement of a Tract society at this place. Our funds are yet too small to forward to Baltimore, or elsewhere; but we have concluded to write to you, for information on the subject, and your advice concerning the best method and place for procuring them.

To minds possessing the philanthropy manifested in the exertions of your society, an apology for this trouble will be unnecessary. Our country places are lamentably destitute of books, and this *new*, this *cheap*, this excellent way of diffusing moral and religious instruction is a stimulus to the most feeble exertions. And when we find the most respectable part of community, taking into benevolent consideration the temporal and spiritual *wants* of society, we are led to draw the most auspicious conclusion.

The Milk Creek Female Bible Society, of this neighbourhood has had their attention drawn to the subject for some months past, but not sufficiently for action till lately, when we received a letter from

the Rev. Dr. Hall, of North Carolina, recommending it to our society.

We sometimes need the injunction, "Let us not be weary in well doing," and I trust the promise will succeed the stimulus, and the labour. It has been long remarked in Zion, that where the Lord designs to bless, he will create a wish to receive. Our success has so far, exceeded our expectation.

In contemplating the great work now going on throughout the world, we are led to adore the goodness and mercy of God, in the present display of christian benevolence. How many thousands, are enriched with inexhaustible treasures without money and without price!

The enemy can no longer shield his followers behind the strong *breast work*, of avarice, ignorance and indifference—they are taken in their strong holds, and like Goliath of Gath, are vulnerable to the most simple mode of attack, when directed in the cause of the "God of Israel."

O that heaven in abundant mercy, may indeed bless these various associations, forming in his name, and hasten the blessed period, when none need say to his neighbour, know the Lord!

Pray for Ohio—compounded as it is of all characters, and denominations—and from the exuberance of its soil, is an encouragement to the perversion of its blessings.

Be so obliging as to write us a letter on this subject, which we hope, is as congenial to you as it is interesting to us.

Adieu, and be assured dear sir, of the sincere regard of

CHARLOTTE CHAMBERS.

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## RELIGIOUS INTELLIGENCE.

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### FOREIGN.

[By the politeness of a friend in this city, we have been favoured with a pamphlet lately published in London, containing much important and interesting information respecting the missions conducted by the *Weslean Methodists*. As it is very desirable that this information should have an extensive circulation among christians, we have concluded to republish the principal part of the pamphlet in our paper.—ED.]

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*Report of the Executive Committee for the management of the missions, first commenced by the Rev. John Wesley, the Rev. Dr. Coke, and others; and now carried on under the direction of the Methodist Conference.*

The Committee entered upon the labours assigned them by the Conference of 1815, under circumstances which greatly encouraged the hope, that the important work confided to their management, would present, at the close of the year, those indications of prosperity and progress, which would not only fully repay them for their

attention, but at once afford the highest satisfaction to the numerous friends of the missionary cause, and engage their increased zeal and exertion for its support and enlargement.

The favourable reception of the missionaries sent to Ceylon; the successes of their early labours; and their earnest entreaties for additional help, in order to avail themselves of those opportunities of promoting the cause of Christ, which in every direction presented themselves, had given a new impulse to the missionary zeal of the Methodist societies and congregations. They saw that Methodist missions had a providential designation to the eastern as well as to the western world; whilst the additional light which was thrown on the wretched condition of the millions of Asia, by the communications of the missionaries, had more deeply awakened their sympathies, and kindled more ardent desires to make known to them the grace and salvation of the glorious gospel.

The lamented death of the late Rev. Dr. Coke had itself heightened those feelings. The work in which his soul had so greatly delighted, and in the prosecution of which he died, seemed to derive new interest from those retrospections to which the contemplation of his life, character, and labours, necessarily led, and his loss, while it dictated the necessity of the exertions of the many to supply the efforts of one, diffused the spirit of his holy zeal with those regrets which consecrated his memory.

The formation of Missionary Societies, and the meetings held for that purpose, had also a large share in awakening a deeper and more general concern for the conversion of the heathen. Missions to various parts of the world had long been conducted by the Methodist Conference, and supported with great liberality; and the West India Mission, in particular stands a noble monument of the faithful labours of the missionaries, and of the liberal support they met with at home: but by the operation of those societies, the deplorable state of the heathen was more fully displayed, the motives for the exertion of christians were enforced, and the encouraging prospects of success in this great cause unfolded. Persons in all ranks of society had offered their service of time and money, and plans were adopted which promised a permanent and increasing supply for the support and enlargement of those benevolent undertakings, by which alone the blessings of Christianity can be fully communicated to mankind.

The hopes which these circumstances excited in the Committee have not been disappointed. Success, in different degrees, has crowned the labours of the missionaries; a number of suitable young men have devoted themselves to this department of the work of God; the attention of the Committee has been called to new and important stations of great promise; the liberality of the publick has enabled the Committee considerably to increase the number of missionaries; and the spirit of christian zeal which animates the bosoms of the numerous friends of the Methodist missions, expanded, and corroborated as it is by the spirit of prayer, offered with increased ardour, and more direct reference to the success of missions, pro-



mises that permanence of principle, and activity of operation, which must issue, under the continued blessing of God, in the diffusion of the knowledge of Christ, with all its train of blessings, civil, religious, and eternal.

The Committee beg leave respectfully to lay before the publick the following view of the present state and prospects of the missions under their direction.

#### I. EUROPE.

**GIBRALTAR.**—By the intelligence received from this station, it appears that the society and congregation continue to increase; and that the good effects of the labours of the missionaries appointed there from time to time, have been duly appreciated. Protection and encouragement were liberally afforded by the local government. Among other circumstances which give importance to this station, is the attention paid to the reformation and instruction of the numerous soldiery composing that garrison. Many of them have at different times been truly converted to God, and have been the means of "*manifesting the savour of the knowledge of Christ*" in various parts of the world; and of promoting sobriety, order, and piety in the British army. Mr. Thomas Davies lately sailed from this country to succeed Mr. Benjamin Wood. The number of persons in society is fifty-three.

**BRUSSELS.**—A few months ago, at the request of some pious English residents in Brussels, Mr. Robarts was sent to that city, for the purpose of affording the means of Protestant instruction to our countrymen there, and to ascertain whether any facilities offered themselves to communicate the pure gospel of our Lord Jesus Christ to the inhabitants at large. By several pious persons, both English and French Protestants, Mr. Robarts was kindly received, and his ministry encouraged. Antwerp and a few other places were also visited; and though the prospects are not of the most flattering kind, owing to the general irreligion, superstition, and infidelity of that part of the continent, they are yet sufficiently encouraging to warrant a still further trial. Accordingly Mr. De Kerpezdron has been appointed to the Brussels mission, with directions also to visit Antwerp; and as he preaches in French, English, and German, it may be presumed that he will be able fully to ascertain what disposition may exist to encourage an attempt to revive religion in a country which presents a moral aspect so barren and affecting. The doctrines taught by the Methodists, and enforced in the sermons of Mr. Robarts, and in the tracts which have been circulated by him, appear to have made considerable impression on many minds, and to have been gladly received by several pious persons in the Netherlands. Affectionate letters have been received by the Committee from the French Protestant minister at Brussels, and Monsieur Mertens, an eminent merchant, breathing a truly christian spirit, and containing sentiments highly favourable to the mission; and should it please God so to crown the attempt with his blessing, that besides its direct influence, it may be the means of reanimating the zeal of the pious who are scattered abroad on the continent, and to bring

them to a full acquaintance with those spiritual doctrines, which have at home been so greatly owned of God, and preached with so much success in the salvation of men, this mission will acquire a character of great importance. The Committee commend it therefore to the prayers of all who have sighed over the fallen condition of religion in professedly Christian Europe, and to the blessing of him who has promised to return to those churches who listen to his reproofs and "*strengthen the things which remain and are ready to die.*"

FRANCE.—The conclusion of the war with France, and the restoration of the communication between the two countries, naturally threw the societies which had many years before been raised up there, upon the renewed care of the Committee. Several French missionaries were accordingly sent over, who found the remains of this faithful people, and had begun to extend their labours with good prospect of success, when the resumption of the government by Buonaparte, and the subsequent troubles of the country, obliged them to a temporary retirement. Since the second restoration of the Bourbon family, the mission has been resumed, and Mr. Ollivier is now employed in confirming the societies, and in endeavouring to extend the work of God. The following is the report of Mr. Toase, who has lately visited France, on the present state of the mission.

"During my visit to France, I was much affected with the general disregard of true religion, and the great laxity of morals which appeared generally to prevail. However, as in Sodom there was found a righteous Lot, so in France there are now found a precious few who walk with God in simplicity and sincerity of heart. In the villages of Beuville and Periere, near Caen, we have two congregations of about one hundred persons each, and thirteen members in society. Mr. Ollivier has spent some months in that neighbourhood, has met with an affectionate reception, and been instrumental of good to the people. He has got access to two other villages, at a short distance from Caen, where there is some prospect of good. I have only to add, that a few people in society are much attached to our doctrine and discipline."

[The following interesting and brilliant speech, was delivered at the anniversary meeting of the Bible Society of New Castle, (Eng.) on the 5th of December last, by Thomas Knott, a member of the Society of Friends, only 19 years of age. It has already appeared in several of our publick papers; but many of our readers may not have yet noticed it, and those who have we are sure will wish to preserve it.—E.D.]

Unaccustomed as I am to speak in a publick assembly, it is, worthy chairman, with embarrassed feelings upon this important occasion that I obtrude myself on your attention. When I find myself

in the presence of this numerous and respectable meeting, and see around me so many superior to myself in age, wisdom, and acquirement, I am ready to shrink from this publick expression of my sentiments, and silently with yours to unite my secret aspirations; but under the influence of that feeling which the proceedings of the evening have excited, I address you, and let the cause which I plead be the apology for its humble advocate. It has, my assembled friends, (for all who are friends to the Bible must be friends to each other,) fallen to our lot to live in an age unprecedented in the annals of the world—an age pregnant with events which no human calculation could unfold, whether we recur to the political phenomena which have appeared in our own hemisphere; those remarkable revolutions which subverted kingdoms and shook empires to their centre—or to the more widely extended and prosperous efforts of modern philanthropy, which have commanded the approbation of an approving world. But, if we cannot recount the numerous offspring of our christian charity, or number the many valuable institutions which do honour to human nature, and exalt the British character, we shall find that one, the most noble in its object, extensive in its operation, beneficial in its tendency and successful in its efforts, to be the British and Foreign Bible Society; which whether we watched in its infancy, followed in the rapidity of its progress, or view its extent and grandeur, declares the pointing finger of that superintending Providence, whose resistless agency no circumstances can control, and who gave it birth at the most unexpected and unlikely period. It was not when peace had hushed the tumults of the camp, and opened every port to receive the friendly messenger. No, it was when Europe was in arms, and the tocsin sounded but to summon embattled nations to the sanguinary contest—it was when our national existence was in danger, and the venerable fabrick of our religion was assailed by the deadly shafts of infidelity—it was then that in the capital of the British empire, this institution was founded, which summoned all christendom to rally round one standard—the Bible! the receptacle of our common faith; no matter under what name we may have been born! no matter what may be the sentiments of our adoption! Every one who believed in the immortality of the soul, in the necessity of divine revelation was called upon to unite, protect, and exalt the ark of the new covenant. This grand union did in effect soften that asperity of feeling which so frequently arises from a difference in sentiment, and brought into action those sympathies of our nature which creed and party have had the never failing tendency to extinguish. This institution, so healing in its principles, flourished under the auspices of princes, under the patronage of the senate, the pulpit, and the judgment seat; it roused the dormant energies of every class of the community, from the royal inhabitant of the palace to the inmate of the humble cottage; it took root in the British soil, and made the inhabitable world the sphere of its exertions; it knew no geographical boundaries, its limits were the circumference of the globe. The simplicity of the design was compatible with its importance—to circulate the

sacred volume without any exposition, leaving every man to put his own construction upon the text, and to exercise the rights of an unshackled judgment. There was, indeed, a time when sober inquiry was deemed heresy, and the Bible was accessible only to the learned; when the immortal Wickliffe, appeared to develope those great principles of reformation, which have, through the progressive stages of society to the present, extended the borders of the true church, and enlarged the boundaries of civil and religious freedom. After him, Knox arose, the northern star of Britain, to shine through that thick darkness which obscured the moral and religious world; in his presence superstition trembled; at his touch, the fog of ignorance vanished as the mist before the morning ray. Oh! were they present (but I trust their spirit breathes in this assembly) they would combine with yours, their efforts for the universal circulation of the Bible—that book to which we all appeal for the validity of our doctrines, and which—if we admit the united suffrage of the pious and learned, for the importance of its history, and the beauty of its language, the purity of its precepts, the dignified simplicity of its doctrine, but, above all, its claim to a divine origin—may be characterized as the matchless volume of morality and religion. Yet there are to be found some in disguise, and others in open array, ready with unhallowed hands to pull down the pillars of the temple, to take away from the christian voyager his landmark, the guide to his destined port, and steal from him that anchor intended as his stay in this troubled sea of life—through all its vicissitudes, through all the varied changes of our being, they would rob the orphan of his hopes, and the widow of the only balm she has to mingle with her sorrows; would destroy her confidence in those promises which are as consolatory as the oil and wine of the good Samaritan, as universal as the vivifying sun-beam on creation. But of the practical consequences of their baneful principles we have in a neighbouring nation a melancholy example; there the sacred name of liberty was stamped upon anarchy and confusion, there every social bond was broken, and the savage yell of murder drowned the piercing cry of innocence. Let the guillotine, stained with life's crimson current, let it bear witness; let the royal assassin, with his hands imbrued in the blood of his unfortunate monarch, let that bear testimony; though even in this life he was visited with retributive justice, and let not the words of the unhappy Louis be forgotten; “to retain my Bible I would resign my crown.” But will they, (wandering themselves in the mazes of scepticism,) still tell you that you are leading mankind into error and delusion? To these disciples of a false prophet I would reply, we will not quit the terra firma of experience and observation, if the doctrines which the Bible contains are not true, their dissemination will enable a greater number to detect their fallacy and condemn their import.

But let us take another view, and see the efficacy of those principles which the Bible inculcates, and which promote order and happiness—which are suited to every station in life, and every stage of being in this probationary state of existence. When the unrelent-



ing justice of her country brought lady Jane Grey to the scaffold—when youth was no apology, and she had to atone with her life for an act which, though illegal, originated in filial affection—in that trying hour, when she had to exchange the royal mantle for a shroud, and the palace for a sepulchre, it was the benign spirit of christianity which enabled her to look with tranquil eyes upon her passport to eternity, and even to bless the hand that ushered her within the portals of the invisible world; while she taught an impressive lesson, and gave an indubitable evidence of the efficacy of her religious principles to those she left behind, to weep over the untimely tomb of virtue, beauty, and innocence. The magnanimous lord Stafford, who fell a victim to the violence of the times, when he was led to the publick execution, followed by his helpless smiling children, it was the benign spirit of christianity which inspired him with resignation to meet his hapless fate, and endued him with a fortitude unknown to the stoicism of the Greek, the stern virtue of the Roman, the obduracy and blind devotion of a druid priesthood. The benign spirit breathes in that religion, which has supported its votaries through every voluntary suffering, and enabled them to triumph even in the agonies of death; which has commanded the proselyte to embrace its principles on the very spot where it was sealed with the dying testimony of its martyred followers. Not those only who loll upon the velvet couch, and enjoy all that art and luxury can furnish to make them happy, share in its consolations; in the humbler walks of life, it is a companion to the poor and destitute. Have you not seen the tear trickling down the furrowed cheek of age, on the perusal of the sacred volume? Have you not seen, when the head rolled upon a death-bed pillow, and the fluttering spirit was about to quit its clayed tenement, a ray of hope light the poor man through the chambers of death to a more permanent and quiet habitation? Yes, you have seen the profligate, who had added to the follies of youth the vices of a more mature age, reclaimed to live in that life, and hope in that immortality, which has been brought to light by the gospel; and those passions, which unbridled and let loose in society, lay waste the path of life, under the regulating influence of christian principles, give vigour to our efforts and vitality to our mortal being. If these principles be taught in the Bible, and the circulation of it be the sole object of this catholick institution, who can remain an idle spectator of the scene?—who will not enter into this vineyard and work?

*(Conclusion in our next.)*

*Remarkable deliverance of a Moravian Missionary.*

“On one of my voyages either to or from Queda, a Danish ship hailed us, and approaching incautiously ran foul of our stern, and broke our flag-staff. We therefore put into a creek, and some of our men landed near a wood, to cut down a tree to make a new one. Hoping to be able to procure some fresh meat for supper, I accompanied them, armed with a double-barrelled gun. While they were at their work, I walked on the outside of the wood, and

soon discovered among the high grass an object, which, by its motions, I mistook for the back of a hare. I took aim, and was just going to fire, when the animal rose up, and proved to be a tiger, of which only the top of the head had been visible. My arm involuntarily sunk down; I stood motionless with horror, expecting that the creature would immediately make a spring at me, and gave myself up for lost: but by God's providence watching over me, the beast seemed as much alarmed as I was; and after staring at me for a few moments, turned slowly about, and began to creep away, like a frightened cat, with his belly close to the ground; then gradually quickening his pace, fled with precipitation into a distant part of the wood. It was some time before I recovered presence of mind sufficient to trace back my steps towards the beach, for I felt my very heart tremble within me. As I approached the water, there was a piece of jungle, (a low thicket,) before me, and I was turning to the left to pass round by the side opposite of the boat, thinking that I might yet find some game; when seeing the men labouring hard to drag the tree they had felled towards the water, I altered my course, and went to their assistance. No sooner had I entered the boat than I discovered, on that side of the jungle to which I was first going, close to the beach, a large kayman, watching our motions, whom I should certainly have met had I gone round by the way I intended."—*Haensel's Letters on the Nicobar Islands.*

#### DOMESTICK MISSIONS.

*Eighteenth Annual Narrative of the Missionary Labours performed under the direction of the Trustees of the Missionary Society of Connecticut.*

(Continued from page 15.)

Mr. David M. Smith set out on a mission, October 13, 1815; and continued in the service about 18 weeks. The principal field of his labours was in the Holland Purchase, in the western part of the state. But in travelling to and from that field, he necessarily passed through many vacant settlements, and had opportunity to dispense the word to many who were hungering for the bread of life. In several places in his route, he found a serious concern for the salvation of the soul, and a solemn and earnest inquiry among sinners after the *one thing needful*. In the town of Bloomfield, in particular, a special work of grace was then going on; and so great was its power, that nearly two hundred had, hopefully, been brought from the darkness of spiritual death, and joined themselves to the Lord. He proceeded west through the tract of country called the Holland Purchase, as far as Buffalo, spent some time at Lewiston, and then turned his course and retraced his steps, visiting again the places where he laboured when going out. He was treated with becoming attention—found the people generally disposed to hear the word, and much pleased that missionaries are sent to preach the gospel among them.

The Rev. Nathan B. Derrow has been in the service of the Society, in New Connecticut, a great part of the time for seven years.

He closed his labours there, and took leave of that field in the month of June, 1816, having accepted of an appointment to Indiana and Illinois territories. He observes, "I am happy to state, that, on leaving the Reserve, I leave a country in which the prospects of religion are assuming a most cheering aspect. The hearts of God's people are encouraged. Many hands are raised in supplication to God. The churches are increasing their strength, gaining in numbers, and, I hope, in grace. Never have I seen christians so tremblingly alive to the concerns of Christ's kingdom as at the present."

In New Connecticut and other parts of the state of Ohio, the following persons have performed missionary labour, within the period embraced in this narrative, viz. The Rev. Messrs. John Steward, Simeon Woodruff, Timothy Harris, William Hanford, Giles H. Cowles, Joshua Beer, Jonathan Leslie, Abraham Scott, Thomas Barr, Luther Humphrey, Matthew Taylor, and William R. Gould. These gentlemen, from time to time, have been appointed to that station, with a commission to perform missionary services such a part of the time as they should not be supported by the people of some particular settlement. This has been found to be a very salutary and beneficial measure. Under the smiles of our merciful Redeemer, who has said, *Lo, I am with you always, even to the end of the world*, through the instrumentality of missionaries, a sense of divine things has been kept alive in the wilderness; the state of society meliorated; divine institutions honoured; and churches formed and established, where, but a short time since, was only a haunt for beasts of prey, and savage men. The gentlemen above named have, one after another, become connected with particular churches, as pastors, which have contracted to support them a part of the time, and, at their hands, enjoy the stated administrations of gospel ordinances. Such a part of the time as they are not engaged with the people of their charge, they officiate as missionaries in the service of the society. Particular accounts have been received from them, with a journal of their labours and services in 1816. They have travelled, preached, and performed ministerial services through that extensive field, not only on the Reserve, but in other parts of the state of Ohio, as well as performed occasional services in the contiguous parts of Virginia and Pennsylvania.

That the Lord has owned and blessed the labours of missionaries in that section of our country, does not admit of a doubt. The rapid population of that fertile region, has furnished materials for societies and churches, within a few years past, almost beyond a parallel. Had the great number of inhabitants, that were scattered over that tract of wilderness, been left without any instruction of a religious nature but what they could provide for themselves, their moral state must, in all probability, have been wretched indeed. Secluded entirely from any aid by ministers in the older settlements, and unable to supply themselves with a preached gospel, they were in a fair way to lose the Sabbath, and with it the importance of religion and a sense of divine things. But, at an early period, they



were visited by missionaries, and as they increased in numbers, the Lord prepared the way for churches to be established, ministers settled, and divine ordinances statedly administered; so that *the wilderness has become a fruitful field*. In the course of the last year, the Lord has poured out his Spirit on the people, in many places in that region, and caused extensive revivals of religion. The hearts of the children of God, who have been sighing and praying for such an event, have been refreshed; and a goodly number have been brought, hopefully, from the darkness of spiritual death, to rejoice in the God of salvation. They are crying for more teachers because *the harvest truly is great and the labourers few*. Every communication, almost, from those on the ground, urges that more missionaries be sent to that field.

But our labourers must be proportioned in some measure, to the means of support; and benevolence dictates a distribution of those we employ, among the destitute. The trustees have not been unmindful of other destitute parts of our country.

(*To be continued.*)

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## REVIVALS OF RELIGION.

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COMMUNICATED.

The Bishops of the Methodist Episcopal Church, on their tour last year through the western sections of the United States, traversed a considerable part of the Illinois and Mississippi territories. In the course of their journey, passing from one distant settlement to another, they were compelled to travel several whole days together without seeing a single house; resting at night in the open air; and carrying with them, through the whole distance, the necessary provision for man and beast.

"It was truly sublime," said bishop McKendree, "when we united in our morning and evening devotions, to hear the high praises of God sounding forth in the midst of the wilderness! the arched heavens constituting the canopy of our temple, and distant woods solemnly echoing back the voice of praise!"

The itinerant labourers had appointed several meetings, at which were assembled considerable numbers of men decorated in their hunting shirts and armed with rifles. Unpromising as was the appearance of the worshippers, their labours were not in vain in the Lord. A goodly number were awakened to solemn consideration, and several professed to find peace with God through our Lord Jesus Christ.

At the close of each of these meetings a number of additional openings were made for enlarging the work of the preachers, and before this time there is an extensive circuit formed through a vast tract of country, where a little before, no human footstep, but that of the miserable savage, was ever seen. Indeed the work is now extended several hundreds of miles up the river Missouri. Should



I be successful in obtaining further and more detailed accounts from those regions, you may expect to hear from me again.

S. J.

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FROM THE AMERICAN BAPTIST MAGAZINE.

*Mr. Cyrus Andrews, one of our Missionaries, writes as follows:*

"I was preparing to fulfil a short appointment from the Hamilton Society, when the gracious Lord, by his Holy Spirit, began his work in the hearts of the dear people of this place. My attention since that time has been taken up, and very happily too, near at home. Ten thousand thanks to the great Author of our being, who hath remembered his holy covenant; and hath had mercy on his people whom he had chosen. Thus the Lord hath favoured us with the most remarkable influences of his Spirit, that I ever witnessed. Since the forepart of July last, the attention has been general; and the consequences which have followed, the most happy. The drunkard has forsaken his cups, and the profane man his swearing. The wicked has forsaken his way, and the unrighteous man his thoughts. The foolish have become wise. The people have met in crowds during the past season, and whole nights have been spent in religious conference.

I have baptized 31 of the young converts, who have joined our church; brother Carr of Hamburg, baptized some in my absence. Our number has risen from 14 to 56, in the course of this season.

The work has taken all classes and distinction of people; many of the precious youth are now the followers of Christ. Although the people are divided among several denominations, yet it should not abate our joy, that souls are converted, and God is honoured. More than 100 in this, and the adjacent settlements, have, as we hope, become subjects of this work. I am now from home, at Leroy. A glorious work is begun here—the Lord is doing wonders in this part of the country. The solitary places are made glad, and the wilderness blossoms like the rose."

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## MISCELLANEOUS.

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FOR THE CHRISTIAN MESSENGER.

MATT. CHAP. 5. VER. 4.—*Blessed are they that mourn for they shall be comforted.*

These words are among those that dropped from the lips of our precious and exalted Redeemer, at the time he delivered his sermon on the mount, to the multitudes that were there assembled. They are calculated to afford true consolation to every mind, that is in the pursuit of that divine religion that our Saviour has taught us to observe by his life and doctrines; they impart to the mind thus exercised, courage and resolution to take up the cross, and patience to endure all things with that christian fortitude that becomes every professor of christianity. The sinner also who is convinced of the necessity of laying aside, all his carnal weapons of warfare, who with deep sorrow of heart, coming to Christ, will find these words

to animate his soul still to pursue the path of true wisdom, until he is brought to experience that blessed deliverance from the guilt of sin that Jesus has promised. Oh how this precious promise, encourages the mind that is truly and sincerely devoted to religion; which takes none but Jesus for its guide and protection, through this veil of sorrow and distress, were all men in this frame of mind, how harmoniously would mankind live one with another; nothing like speaking evil of each other would be observed among them. No, nor drunkenness, lying, and all those train of evils, which cause men to remain at so great a distance from their Creator; then would they all unite together to render thanksgiving and praise to Him who reigneth in heaven, enthroned in light seraphick; the great God—to whom belongeth adoration; and from whom we derive every blessing; it is he hath said blessed are they that mourn for they shall be comforted.

#### TRIUMPH OF GRACE.

*The following interesting narrative was originally inserted in the Christian Monitor, published in Richmond, Va.*

In the month of June, 1812, a minister of eminence delivered in the capitol a discourse on this text: "There is one God and one Mediator between God and man, the man Christ Jesus." After a sublime description of the great I AM, and a just and lively portrait of man in a state of nature, as an alien and a rebel to his God, the gracious plan of salvation through faith, flowed in animated strains from his hallowed lips. Believers rejoiced, and were built up on their most holy foundation; infidels were shaken; some, doubtless, secretly ejaculated "what shall I do to be saved?" and others, had they spoken, would have said, "thou almost persuadest me to be a christian." Before he closed, he stated to his auditors that he would relate to them facts which came under his own observation, which, in his judgment, aptly displayed the all-important truths he had made the subject of their consideration.

"In the state of North Carolina, there lately lived a young man of splendid native genius; his parents were opulent and affectionate, their wealth was liberally dispensed to procure the best of instructors the continent of America could furnish, to guide the studies and perfect the talents of this promising hope of their declining years. At one of the most celebrated universities to the north, he rapidly traced the circle of science; and obtained his diploma with more than usual eclat. But, alas! with all his acquirements, he knew nothing of himself or of his God. The seductions of deism had early insinuated themselves, through the fatal eloquence of a Hume, a Rosseau, and a Voltaire. He returned clothed with learning and persuasive powers, not to ornament religious society—revealed religion was the sport of his fancy and the subject of his keenest satire. He had youth, health, and all that the world esteems. He looked forward with exultation to a long and honourable life. But how different was the destiny that awaited him in the eternal purpose of Him who creates and can destroy. He was sud-

denly attacked by a hemorrhage of the lungs, which continued to increase, so that the most eminent of the faculty and he himself despaired of his recovery. At the approach of death, sable darkness rested on eternity; his moral scheme faded as the baseless fabrick of a vision. In this awful state of agonized suspense I was sent for, by his earnest request. As it had pleased the Author of all good to direct my steps near the mansion of wo, I soon arrived; but my heart was pained with the afflicting intelligence that it was too late. The blood was then gushing in such a torrent that nature must rapidly be exhausted, or suffocation ensue from the want of power to discharge its copious evacuations. I was, however, soon cheered with the glad tidings that what no remedy could retard, had, as it were by miracle, stopped of itself, and that the patient was quiet. I was introduced into his chamber directly, as he would take no denial, so soon as he learned that I was in the house. O, my friend said he, as I approached, how thankful I am for your kindness in visiting the most miserable of mortals. You know all my former sentiments of the Bible—I feel I am about to die and all my former philosophick hopes desert me—I am about to launch into a boundless ocean without the glimmer of a solitary star to guide me—I am about to plunge into a deep profound, and there is no foundation on which to rest. Do, my dear sir, open to me the plan of salvation as you understand it in the sacred volume. I directly obeyed the welcome injunction, and preached faith in a crucified Jesus, who, though to the Jews a stumbling block, and to the Greeks foolishness; yet to those who believe, is the power of God and the wisdom of God. His attention was unremitted, and he vehemently exclaimed as I closed, O! in how different a light do I now view those thing! I am truly persuaded they are from God, but I cannot apply them to myself, inasmuch as I am too great a sinner; and it must be inconsistent with the justice of God to pardon, in the agonies of death, a creature who has ungratefully used his abundant gifts to revile and deride the mercy manifested through a Redeemer.

“I remarked, that so soon as the light of the Spirit shone into the heart of any poor depraved creature, (for there is by nature no difference,) that he saw himself a helpless and hopeless sinner, and he had cause to take encouragement therefrom, to call mightily on him who is able to save to the uttermost all who feel the burden of their sins and would come unto God by him—that this inestimable truth had been illustrated by an acceptance of one of the thieves who was crucified at the same time with our Saviour, who received grace to acknowledge the justice of his damnation, and to ask for pardon. He was silent, and seemed deeply to meditate for a moment, and cried out in agonizing and broken exclamations, alas! that man was ignorant and had not been taught the beauty of virtue; he was poor, and too easily encouraged by evil example to plunder, that his necessities might be supplied—but above all, he had never seen nor heard of a Saviour until the moment of his suffering. My case is the reverse of this. I had a liberal education,



opulent and tender parents, in a word, I have often heard the name of Christ preached in vain. God could extend mercy to this thief; to me the wrath of his indignant justice belongs. His agitations then became so violent that the alarming symptoms of his disorder returned, and I was compelled to retire. In mercy, however, he had an interval, and I was urged to return. He looked on me with a haggard eye. I am on the rack, he said, and no hope—Oh! pray for me. I then addressed a sin pardoning God in broken but fervent accents:—my cries uttered in weakness were raised in strength, and the sceptre was held out to this forlorn son of Adam. He was calm and meditative during the exercises of prayer, and when I looked on him at the conclusion, his darkness was dispelled by the Sun of Righteousness who had risen on his benighted soul with healing in his beams. Jesus had said, be not afraid, it is I. The tempest was hushed into peace, and he with a heaven-born smile declared that he felt unspeakable joy. My burden, says he, has been taken off. I feel that I can enter on eternity with transport. Are these, said he, evidences of the pardon of sin? I told him that a power to rejoice in the Redeemer, as he had expressed, was certainly the evidence of faith, and that I would give him the hand of fellowship as born of God and heir of the promises. He was tranquil during my stay, and his testimonies rose in successive fullness, until he shouted and gloried in rapturous praises to the richness of the mercy of God in Christ—and on my departure, he said, may God spare you for a blessing to his people. You have been the instrument of recalling the most distant wanderer. Go, my esteemed friend, raise your voice and proclaim to my deluded associates and to all the world, that I, who during my whole life had reviled my Redeemer, was in my dying moments called by his matchless grace to believe on him for a remission of my mountain of sins, and that cleansed by his precious blood I entered eternity with joy unspeakable and full of glory. In this happy state he died.” The speaker ceased, and the congregation dissolved in tears of sympathy, in one general anthem, sung the hymn of sovereign grace. He who hath ears to hear, let him hear what the Spirit speaketh to the dying believer.

#### THE DRUNKARD.

Go self polluted, loathsome wretch,  
Disgrace of human kind, [health,  
Go waste thy substance and thy  
And brutalize thy mind!  
Go, haunt the taverns night and day,  
And live—*exist* in vain;  
Go league thyself with every vice!  
And barter peace for pain!  
Go, live accursed to social joys,  
Till life a burden is;

Go court disease, and death and  
Then mock thy miseries! [shame,  
Go, like a demon to thy home,  
Destroy each comfort there,  
And from thy sorrowing family,  
Wring out the bitter tear!  
Enough! enough! if aught remain,  
Of virtue in thy soul, [path,  
Forsake thy mad, and loathsome  
And spurn the treacherous bowl.

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